TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

(Continued.)

Kirtland, January 11, 1833.

Brother William W. Phelps,

I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion, indulge in feelings towards us, which are not according to the requirements of the new covenant; yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent is the voice of God to Zion; and yet, strange as it may appear yet, it is true, mankind will persist in self justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you, I say to all) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you: you will see that the Lord commanded us, in Kirtland, to build an house of God, and establish a school for the prophets. This is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with his own presence. We greatly fear before the Lord lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in his presence. Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G******s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother suffer us to speak plainly, for God has respect to the feelings of his saints, and he will not suffer them to be tantalized with impunity. Tell Brother G******t that low insinuations, God hates; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

P. S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will shew itself in speaking and in writing, as well as all our other conduct. It is also needless to make great pretentions when the heart is not right, the Lord will expose it to the view of his faithful saints. We wish you to render the Star as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you do not render it more interesting, than at present, it will fall, and the church suffer a great loss thereby.

JOSEPH SMITH, jr.

Kirtland Mills, Geauga Co. Ohio,
January 14, 1833.

From a conference of twelve high priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief, and

your brethren in Zion, for their rebellion against you at the time I sent you"

Brother Joseph, and certain others, have written to you on this all important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires: we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befel them and take warning before it is too late.

Brother Gilberts letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretentions to holiness, were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G. is doing much, and a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to coveteousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps letter is also received of Dec. 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made

to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and traveling elders have nothing to do with this part of the matter," is something we highly approbate, and you will doubtless know before this reaches you, why William E. McLelin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his Brother William, that was not right; for Bro. Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. ¶ We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people." Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening to hear this letter read, and if it meets their minds we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's and the revelations also, may have their desired effect, and accomplish the thing, whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn no: Therefore when you get this; know ye, that a conference of twelve high priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the symphathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the prophets will commence if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do his will, that we may at last, be saved in his kingdom.

ORSON HYDE.
HYRUM SMITH.

N. B We stated that Brother Gilbert knew that William was in Cleveland last fall when he was in Kirtland. We wrote this upon the strength of hearsay, but William being left at St. Louis, strengthened our suppositions, that such was the fact. We stated farther, respecting this matter, or this item, than the testi-

ny will warrant us. With this exception the conference sanction this letter.

This winter was spent in translating the scriptures; in the school of the prophets; and sitting in conferences. I had many glorious seasons of refreshings. The gifts which follow them that believe and obey the gospel, as tokens that the Lord is ever the same, in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—For as we, viz: Joseph Smith jr., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebidee Coltrin, Joseph Smith sen., Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, high priests; and Levi Hancock, and William Smith elders, were assembled in conference, on the 22nd day of January I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebidee Coltrin, and he by Brother Wm. Smith, after which the Lord poured out his spirit in a miraculous manner until all the elders spoke in tongues, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference, until a late hour at night, so rejoiced were we, at the return of these long absent blessings.

On the 23rd, we again assembled in conference; when, after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's gospel,) as commanded of the Lord.—Each elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the priest's office until Christ comes, &c. At the close of the scene Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering or in journeying, in life or in death, and to be continually on my right hand; in which I excepted him in the name of the Lord.

I then said to the elders, "as I have done so do ye." Wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed and sealed up unto life eternal, they should be given over unto the buffetings of satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank and were filled: then sung a hymn and went out.

I completed the translation and receiving of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.

AN EPISTLE

Of the first presidency, to the church of Christ in Thompson, Geauga county, Ohio.

Kirtland, February 6, 1833.

Dear Brethren:

We salute you, by this our epistle, in the bonds of love, rejoicing in your stedfastness in the faith which is in Christ Jesus our Lord; and we desire your prosperity in the ways of truth and righteousness in the bowels of Jesus Christ, praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory forever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon, your messenger, who has been ordained by us, in obedience to the commandments of God to the office of an elder to preside over the church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive you him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endued with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and dissensions, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Brethren, beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved Brother Paul, that you may be the children of our Heavenly Father, and not give occasion for stumbling, to saint or sinner. Finally brethren, pray for us, that we may be enabled to do the work wherennto we are called, that you may enjoy the mysteries of God,

even fulness; and may the grace of our Lord Jesus Christ be with you all: Amen.

JOSEPH SMITH jr.,
SIDNEY RIGDON,
F. G. WILLIAMS.

The following letter was written by John Murdock a high priest, (who had previously been with the church in Thompson,) to Salmon Gee, elder of the church in Thompson.

Kirtland, February 11, 1833.

Beloved brethren and sisters, in the Lord and Savior Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our Heavenly Father hath blessed you greatly, as he has also me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to the promise; and this without throwing me down, or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation of the system; but it is the internal operation and power of the spirit of God, so that I know that those odd actions and strange noises are not caused by the spirit of the Lord as is represented by Brother King:—Therefore, in the name of the Lord Jesus Christ by the spirit of the living God, according to, the authority of the holy priesthood committed to me, I command Brother Thomas King, (as though I were present,) to cease from your diabolical acts of enthusiasm, and also from acting as an elder in this church of Christ, until you come and give full testimony to the high priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only command you, but exhort you in behalf of your souls salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith every false spirit shall be bound, and cast out from among you.

My beloved children in the bonds of the gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you. JOHN MURDOCK.

February 12; having received Seaton's paper, from Rochester, New York, containing a part of my communication, written on the 4th of January, I wrote as follows;

To N. E. Seaton, Rochester.

Dear Sir:

I was somewhat disappointed on receiving my paper with only a part of my letter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public for it is of importance to them: but I have no claim upon you, neither do I wish to urge you beyond that which is reasonable, to do it. I have only to appeal to your extended generosity to all religious societies that claim that Christ has come in the flesh; and also tell you what will be the consequence of a neglect to publish it.

Some parts of the letter were very severe upon the wickedness of sectarianism, I acknowledge; and the truth, remember, is hard and severe against all iniquity and wickedness, but this is no reason why it should not be published, but the very reason why it should. I lay the axe at the root of the tree, and I long to see many of the sturdy oaks, which have long cumbered the ground, fall prostrate. I now say unto you, that if you wish to clear your garments, from the blood of your readers, I exhort you to publish that letter entire; but if not the sin be upon your head. Accept, sir, the good wishes and tender regard of your unworthy servant.

JOSEPH SMITH jr.

February 13th; a council of high priests assembled to investigate the proceedings of Bro. Burr Riggs, who was accused of not magnifying his calling as high priest, but had been guilty of neglect of duty, of abusing the elders and of treating their admonitions with contempt. After the council had considered the case, Brother Riggs agreed to make satisfaction, but did not shew much humility.

February 15th; in a council, I ordained Harpin Riggs and Isaac McWithy, elders.

February 17th; in conference, I ordained John Johnson to the office of elder.

February 26th; a special council of high priests assembled in Zion, to take into consideration the letter to Brother Phelps of the 11th of January, and the revelation called the olive leaf, referred to in my letter, and the epistle of Orson Hyde and Hyrum Smith in behalf of the conference of high priests of the 14th of January: and Oliver Cowdery, William W. Phelps and John Carrill were appointed a committee to write an epistle from the conference to the brethren in Kirtland; which was written and sanctioned by the conference.

The same day a conference of high priests was again called in Kirtland, concerning Brother Burr Riggs, who was accused of neglecting to make satisfaction to the church as he had agreed, and disgracing the high priesthood by neglect of duty and saying he did not care how soon he was cut off from the church, &c.,

and he was cut off by a unanimous vote of the council.

CONFERENCE MINUTES.

Minutes of a Conference held at the Dee Creek Branch, Wayne Co. Illinois, —— 5th 1844.

On Motion, Nathan Mores was called to the chair, and John Pritchett appointed Clerk.

The Conference was opened by prayer, after which the following representation was given of the Branch: viz. four elders, one teacher, and fifty-four members, all in good standing; when it was

Resolved,—That in order to secure our own salvation and the permanency of this great work, we hold ourselves in readiness, as much as possible, at all times to obey the instructions of the Twelve.

NATHAN MORES, President.
JOHN PRITCHETT, Clerk.

Quincy, Sept. 1, 1844.

At a conference at which Enos Curtis was president, and Henry Pinney clerk, it was resolved that Moses Jones, Silas Maynard and W. B. Corbitt be recommended to the High Priests' Quorum to be ordained as high priests.

Six were received into the church by recommendations from other places.

Brother Thompson was directed to be sent to hire a room to hold meetings in for the next three months.

Elder Corbitt addressed the conference from Romans 2d chapter, and made some remarks on the late epistle of the Twelve. Elder Mc Kenzie also addressed the conference.

Bros. Hollinghead and Corey were ordained priests.

The Lord's supper was administered; the minutes directed to be published in the Times and Seasons, and the conference adjourned three months.

ENOS CURTIS, President.
HENRY PINNEY, Clerk.

New Trenton, Franklin co. Ia., Nov. 18. 1844.

Minutes of a Conference, held at the house of John Choppelow, the 6th of November 1844.

Conference met according to appointment, and organized by calling Elder David Pettegrew to the chair, and Louis Muetze clerk.—Official members present:

Quorum of High Priests: David Pettegrew.
Quorum of the seventy elders: J. M. Powers.
Elders: John Choppelow, Ephraim Turner, [illegible], Louis Muetze, Calvin Burns, and [illegible].
Priests: Joel L. Paris and Frederick Deike.
Teachers: Joseph Miller.

Conference opened by singing and prayer by the president.

The president then arose and read from the Book of Doctrine and Covenants, and made some remarks.

President J. Choppelow then arose and presented himself before the church, to know the feelings of the branch in regard to him.

Resolved to uphold him by the prayer of faith, and he continue to preside over the New Trenton Branch.

Resolved to uphold the Twelve by the prayer of faith.

Resolved that Br. J. Paris act as clerk for this branch, and Louis Muetze assistant.

Resolved to uphold the officers of the branch by prayer.

Resolved that Elder L. Muetze assist the priests and teacher in their several duties.

Resolved to receive Charlotte Heely into the church by baptism.

Resolved to partake of the sacrament every second Sabbath.

Elder Pettegrew then arose and stated that he left Nauvoo the 28th of April 1844, in company with Elder John Tanner for the State of New York, proclaiming the everlasting gospel and bearing testimony of the truth of the Book of Mormon and the Prophet; much good has been done in the name of the Lord, numbers have been baptized, and many renewed their covenant under our administration, &c.

Elder E. Turner then represented the branch at Alquina, Fayette co. Ia., consisting of 20 members, including 3 elders and 2 priests; all in good standing.

Elder J. Choppelow then represented the branch at New Trenton, consisting of 32 members including 3 elders, 2 priests, and 1 teacher, mostly in good standing.

Conference adjourned till night.

Conference met again, and Elder E. Turner spoke on the first principles of the gospel; he was followed by Elder L. Muetze, setting forth the order of the kingdom of God, and the restoration of all things, spoken of by all the holy prophets since the world began. Elder D. Pettegrew bore testimony to the truth of the work of God in the last days, and conference adjourned till next day 10 o'clock A. M.

Nov. 7th, 10 o'clock A. M.

After singing and prayer by Elder E. Turner, Elder L. Muetze addressed the congregation on the subject of the personage of the true and living God, showing that he has a body, parts and passions; and was followed by Elder R.

Ritchey, who bore testimony to the same, and invited all men to forsake their idols and come out from among Babel, and obey the gospel of our Lord and Savior Jesus Christ.

After some remarks by Elder D. Pettegrew, and blessing some children, the Lord's supper was administered, and conference adjourned till early candle-light.

Conference met according to adjournment, and Elder D. Pettegrow attended to prayer, and delivered a discourse on the subject of the Book of Mormon. Elder R. Ritchey followed him and showed the situation of our Bible, after passing through the hands of the Mother of Harlots.

After some remarks by Elders E. Turner and J. M. Powers, and reading the minutes of the conference it was

Resolved to accep' of the same, and order the clerk to forward them to the editor of the Times and Seasons, with the request to publish them.

Resolved to adjourn till the second Saturday and Sunday in February 1845.

A good feeling and the spirit of God was manifest among us during the conference, and nine persons were baptized by Elder D. Pettegrew, and many are beleving, and we hope that numbers will obey the truth in this region.

DAVID PETTEGREW, Presiden'.

Louis Muetze, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Livonia, Wayne county, Michigan, on the 1st, 2nd, and 3rd days of Nov. 1844.

Pursuant to previous appointment conference met in the afternoon and was called to order by Elder Wm. Burton; and Elder Lyman Stoddard chosen President, and Wm. Burton Clerk.

Conference was opened by singing, and prayer by the president, who also made some remarks relative to the business of the conference; others of the elders made some remarks. After the usual solemnities, conference adjourned till 10 o'clock, A. M., tomorrow.

Met pursuant to adjournment and opened by singing, and prayer; the president arose and made some remarks, after which Elder D. Hukey delivered a discourse, and was followed by Elder Burton.

Conference adjourned until 2 o'clock P. M.

Met according to adjournment; opened by singing, and prayer by the president. The number of different quorums were then called for. High Priests, Lyman Stoddard, Seventies, Wm. Burton, G. Savage, and L. N. Kendall, seven elders, two priests, two teachers, and three deacons.

The different branches were then represented as follows:

Brownstown branch by Brother L. Bronson, sixteen members and one teacher.

Avon branch by Elder Hickey, fourteen members, two elders, and one priest.

Lapeer branch by Elder Hickey, twelve members and three elders.

Superior branch by Wm. Burton, sixteen members and one teacher.

Livonia branch by Brother Nobles, thirteen members, one priest, one teacher, and one deacon.

Pleasant Valley branch by S. Griffiths, twenty nine members, four elders, one priest, one teacher, and one deacon; four added since last conference.

Pine Run branch, by B. Sears, nine members, one elder, and one teacher.

Franklin branch by Wm. Van Avery, twenty eight members, five elders, one priest, and one teacher.

Rose branch by B. Searls, eight members, one priest, and one teacher.

Southfield branch by M. Sprague, six members, one elder, one priest.

Waterford branch by Elder Hickey, twelve members, one elder, and one teacher.

Redford branch by L. N. Kendall, seven members, one elder, and one deacon.

Hillsdale branch, by Wm. Burton, six members, one elder, and one priest.

Cedar branch by Wm. Burton, thirteen members, one priest, and one teacher.

About forty scattering members not represented.

The president then gave some instruction to the elders relative to preaching the gospel.—The elders were then called upon who were willing to go and preach; five arose and volunteered.

Elder L. Stoddard was chosen by the conference to travel in the different branches and regulate them; and Elder Wm. Burton was nominated to go with him.

Motioned that Lemon Bronson, be ordained to the office of a priest.

The following resolution was adopted:

Resolved, that we who compose the north eastern conference of Michigan, viewing the present situation of the church of Jesus Christ of Latter-day Saints, feel to sustain the present authorities of the church, the quorum of the Twelve, and others in carrying out the commandments of God, that have been given thorugh Joseph Smith, our martyred prophet

Conference adjourned until half past six o'clock, P. M.

Met according to adjournment, and after singing, and prayer by Elder Wm. Burton, Elder W. Van Avery delivered a discourse upon the first principles of the gospel, and was followed by Elder Savage and others.

Adjourned until to morrow morning at half past 10 o'clock, A. M.

Conference met according to appointment; opened by singing, and prayer by the president. Elder Savage spoke on the coming forth of the Book of Mormon.

Adjourned until half past two o'clock P. M.

Met according to appointment, opened by the usual solemnities. Elder Wm. Burton delivered a discourse upon the gathering of Israel.

The sacrament was administered.

It was then motioned and seconded, that the minutes of this conference be published in the Times and Seasons, and Prophet.

Conference then adjourned until the last Friday, Saturday, and Sunday in January next, at Oakland town, Oakland county, four miles north of Rochester.

LYMAN STODDARD, Pres't.
WM. BURTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

DECEMBER 1, 1844.

☞ We have just received a communication from Elder William Smith, the only surviving brother of Joseph, and one of the Quorum of the Twelve. He would have been here some time ago had it not been for the sickness of his wife: he went to the east for the purpose of recruiting her health, which, we are sorry to be informed, is fast failing. He has been laboring for some time among the eastern churches, and purposes returning here as soon as circumstances will permit.

It will be his privilege when he arrives, to be ordained to the office of patriarch to the church, and to occupy the place that his brother Hyrum did, when living; and he will stand in the same relationship to the Twelve, as his brother Hyrum did to the First Presidency, after he was ordained patriarch.

We sincerely sympathise with him in the loss of his brothers, and in the sickness of his family; and although he may find himself lonely and desolate on his return, having lost three brothers since his departure—three of the best men in the world—yet we can assure him that his old friends the Twelve have not forgotten him; he yet lives in their remembrance, and though with him they mourn the loss of departed friends, they will rejoice to shake him again by the hand, and to enjoy his company, and share his counsels in the city of Nauvoo.

Elder Parley P. Pratt has been appointed by the council of the Twelve to go to the city of New York, to take charge of the press in that city, to regulate and counsel the emigration that may come that way from Europe, and to take the presidency of all the eastern churches.

We are sorry to lose Elder Pratt from our midst; we rejoiced in and appreciated his society and council, yet it seemed necessary that some efficient man should take the oversight of the numerous churches that exist in the east.

It is unnecessary for us to say anything about the benefit that he will be of to the Saints and to the world. He is well known as a publisher, editor, and elder, and all that we now announce is that Elder Parley P. Pratt is coming.

"MORMONISM.

If Mormonism succeeds, christianity will receive a mortifying blow. The question, is what ought to be done? The answer is "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome."—*Baptist Register.*

☞ Yes, Mr. Register, "*inform the people*:" *that* is just what ought to be done, and if *christianity*, as now practised by christendom, from the Catholic with his beads, down to a Millerite with his picture of Daniel's vision, does not "receive a mortifying blow," there is no truth in the Bible.

Inform the people, and if Paganism, from juggarnaut down to an Indian pow-wow, does not "receive a mortifying blow," then there is no virtue in the priesthood of the Son of God.

Inform the people, and if all nations in their present notions, embracing Jews and Gentiles, and infidels, do not "receive a mortifying blow," then there is no God.

Inform the people, for information is the food of Mormonism, and power the life of it. Bless the discernment of the Register! there is "*order and system*" in Mormonism, and there is faith, virtue, temperance, patience, godliness, brotherly kindness, and charity. And again, there is a form of godliness and the acknowledgment

and manifestation of power; because the signs you know, were to follow them that believe.

Inform the people, for Joseph Smith, like his brethren the prophets, has been killed, and you know, the good book says it should be so. The first man that offered an acceptable offering before the Lord *was killed,* and Christ was killed, and the promise was that his disciples should be served likewise.

Inform the people, and give the truth, for false information will disgust wise men, and then our "*invisible spirit,*" full of revelation, and prophecy, will overcome the learned and unlearned, and help bring to pass the strange act of God. Give the people information, do, and Mormonism is safe.

Inform the people, do, that Mormonism contains the seed of its own continuation, and the elements of its own exaltation. What bore Noah's ark triumphantly over the flood will bear Mormonism victoriously through the fervent heat of the last days. Mormonism embraces everything good in heaven, or on earth and it claims all truth in heaven, earth, and hell:—so do inform the people, that the church of Jesus Christ of Latter-day Saints, holds the keys of the kingdom, spoken of by Daniel, and the voice of the spirit says, *this is the way—walk ye in it!*

Inform the people, that the "invisible spirit" of Mormonism, having the Book of Mormon, and Book of Doctrine and Covenants, for walls to support the gospel of the Bible, on one side, and the Melchisedek and Aaronic priesthoods on the other, for witnesses and messengers, is abundantly able to cope with the philosophy, wit, ambition, avarice, and aggrandizement of the priests of Baal since the apostles fell asleep, even the hireling clergy of the nineteenth century.

Inform the people, that Mormonism is the stone cut out of the mountain without hands, and will continue to roll forth until it becomes a great mountain, fills the whole earth, and even the gates of hell should not prevail against it. So Mr. Register, you perceive that Mormonism is a great leveling machine, high as heaven, deep as hell, and great as the earth, propelled by the "invisible spirit" of an all powerful God and who can stop it?

COMMUNICATIONS.

A VOICE FROM THE TEMPLE.

We would say to all those who wish to bring tithes for the building of the temple to the city of Nauvoo, that we have deemed it wisdom to appoint the office, for the better transaction of business, and of all who visit us on business, to the new and commodious brick store of Elder P. P. Pratt, situated one block north from the west end of the temple; at which place we will attend every day in the week, (Sundays excepted) from morning till evening, to receive donations for the temple and also attend to all other matters of business pertaining to the trustees. We publish this notice that the brethren may not need to enquire where they shall deposit their donations. We have only one place of deposit in the city of Nauvoo and that is the above mentioned brick store.

We would also once more offer a word of caution to all the saints for their benefit, inasmuch as there are those who are going round amongst the branches of the church to collect funds for the temple without authority, and who are all the while practising impositions upon the brethren. They generally use the property for their own individual benefit, and make no returns of it to us, and consequently when the donors come to see the records their names are not there. Many have felt to censure us on this account, but censure in such a case is unjust, for we have published notices repeatedly, warning the saints not to credit any man's testimony as to his being an agent unless he can shew written authority from us or the quorum of the Twelve, and all those who intrust their means in the hands of unauthorized agents, do it at their own risk, and not ours. The presiding elders in the branches have a right to call for, and to see the authority of any and every man professing to be an agent for the church, and if he is an honest servant and a man of authority he will always be ready to produce his testimonials to proper authority, but if he is an impostor he will either make excuses, or he will probably scorn at the idea of your *questioning a man of God as to his authority.* In some instances men have considered themselves *insulted* when asked by the presiding elders for their authority, but this is only an evidence either of their own wickedness, or that they come on an errand on which they were never legally sent. *Beware of wolves in sheep's clothing!*

We are more particular on this subject because there have been instances not a few, wherein men who are not Latter-day Saints, but on the contrary our most bitter enemies, have gone round gulling the churches and professing to be Mormons and agents to collect funds for the building of the "temple and Nauvoo house," &c.; and they have taken advantage of the liberality of the brethren by all kinds of fine speeches and pretensions to get away their money, until they

have accomplished their objects, and then they become "missing." It is not our wish to see the brethren cheated so barefacedly after all the persecutions we have suffered, and we once more repeat the caution, be wise and careful.

There are instances where the saints rarely see an authorized agent, in consequence of the distance from Nauvoo, or, in consequence of their residing some distance from a regularly organized branch. In such cases, when they want to send up their donations, let them do it by some man with whom they are well acquainted, and who they are well satisfied will do right, and carry their donations safe to its destination. And it would be well in all cases, where the brethren abroad send donations by authorized agents, to send a letter by mail (post paid,) to the trustees in trust, informing them of the facts, and by whom their donations were sent, &c., and a good man will not blame you for being thus careful, for the same law that guards your rights will guard his rights, and the rights of every man

It is our intention for the future to publish the names of our agents in the "Nauvoo Neighbor" and "Times and Seasons," which we consider to be safer and better than written authority, inasmuch as the latter can be "forged," but the former can not, and the agents can carry a copy of the paper, having their authority with them wherever they go.

There is also another subject which we would touch upon in this notice. There have been instances wherein men have gone amongst the branches of the church, collecting money and agreeing to pay the same amount in labor on the Temple, which *they* represent will answer as good a purpose as the money. We have to say on this subject that all such transactions are regarded as fraud, and is only a more crafty way of cheating the brethren. It would be folly for us to tell a man that ten days labor on the Temple would answer the law of tithing as well as ten dollars in money, when he was possessed of one hundred dollars in money. We know better, and every faithful brother and sister in the church will know better when they understand the principles of salvation as well as old Abraham, Isaac and Jacob did. For Jacob said of *all* thou givest me, one tenth I will give unto thee, and whoever will read the history of the ancients with care will find that the law was, that they must pay one tenth of *all* in its kind, whether cattle, horses, sheep, or the fruits of the field. Tis true there were laws of redemption, whereby a man might redeem "ought of his tithing" but it was so strict, that it is far easier to pay the tithing in kind rather than redeem it.

Jesus said, all who do the works of Abraham are the children of Abraham, and he (Abraham) paid tithes of all. The Savior also said to the Pharisees, "ye pay tithes of mint and annis and Cummin, but neglect the weightier matters of the law, judgement, mercy and faith *These ought ye to have done*, and not have left the others undone.

We make reference to these subjects that the brethren may take the hint, and think for themselves for just so sure as there are laws established from before the foundation of the world for the government of the Church of Christ just so sure will we fail of obtaining a fulness of salvation if we do not abide by those laws. No man can obtain a celestial glory if he will not abide a celestial law, and the law of tithing is a celestial law, and always was in force where the Melchizedec Priesthood was inherited.

Why did the Savior say 'how hardly shall they that have riches enter the kingdom of heaven?'. Just converse with a rich man upon the subject of tithing, and you will soon see a reason why the rich can hardly enter the kingdom of heaven. When you converse with a man who has got ten thousand dollars in money in his hands, and tell him that his tithing will be one thousand dollars in money you generally will see the force of the *words* of Jesus. That man would consider himself almost ruined if he should donate his one thousand dollars, whereas a man who has only ten dollars in money in the world, will come forward with cheerfulness and donate his tenth with joy. Remember the widow with her two mites.

No man or woman who really desires to see a fulness of salvation will wish to be kept ignorant of those principles, and laws and ordinances on which his salvation depends, and consequently we are free to give a hint on the subject of tithing, not because we take it upon us to instruct the people, but because we realize in some measure the importance of it ourselves to set the saints to 'thinking for themselves' on the subject.

When the saints ask for instructions, the Twelve are the proper authorities to refer to, and they will deal it out as fast as the saints are willing to obey.

We are happy to have to say that the temple has progressed more rapidly than our most sanguine expectations could have imagined. All the capitols are on the walls, except one, which if the weather permit, will be up in a few days. The weather has been remarkably favorable and

continues so to the present. The feelings of the saints are good and their hearts are cheered while they look upon the house of God and reflect on the prospects of its speedy completion. Their toils and poverty and persecutions are all swallowed up in the cheering prospects of their reward, only a little ways ahead. Peace smiles upon our beloved city. And the great God looks down upon this people with sympathy and compassion from day to day, dispensing his heavenly blessings upon all the families of his saints according to his infinite wisdom and their willingness to receive them. The hearts of the saints are united firmer than ever, notwithstanding the vigorous efforts made by satan and dissenters to sow amongst us discord, strife, and confusion, and every evil work, scattering not excepted. Many houses are in progress of erection, which on account of the lateness of the season will have to stand unfinished until next spring. Every effort is being made to establish and put in operation various branches of manufacture for the employment of the saints, and the prospects are good, but not unattended with difficulty, toil and anxiety. But diligence, economy, and steady perseverance in a good cause, never fails to bring its reward, and very often the sweetest roses are surrounded by the sharpest thorns, and the greatest treasures deposited in places the most difficult of access, where we have to dig, and dig long and deep in order to obtain them.

We might prolong these remarks, but perhaps we have said enough for once. We will leave the subject, praying the blessings of our Heavenly Father to rest upon all good men, and especially upon the Saints that they may have peace and joy in the Holy Ghost, and attain to that knowledge which will obtain for them an inheritance in the eternal kingdom of our God.

We have the honor to be

Your most obedient servants,
and brethren in the faith of Christ,
N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.

by WM. CLAYTON, Recorder.
Nauvoo, Dec. 2, 1844.

Mr. Editor; Dear Sir:—Having pretty much recovered my health again, I feel it a privilege to give you a short history of my mission to Tennessee. I started about the 20th of May last in company with some three or four of the Twelve, and several other brethren, on board the steamer Osprey.

We were treated with the utmost respect and friendship, by Captain Anderson and crew.—The Twelve organized quite a large church on the steamer. The next day about noon, we left on the Louis Philippe. Several of us were from want of means, compelled to take deck passage, and as a matter of course we expected the same privilege that we enjoyed on other boats; but we had not been but a few hours under way, when the Clerk came out with all the importance of a southern *negro-driver*, ordered us all off the boiler deck, and commanded us to remain below. I am determined not to patronize them again. Next morning about 7 o'clock we arrived at Paducah, Kentucky, where three of us, Elders Joseph Mount, Samuel Heath, and myself, went ashore with the blessing of the brethren, and proceeded on our way to Dresden, Tennessee.

We had not gone far, until I found it very difficult for me to get along, in consequence of an injury I had received in my right thigh when a boy, by a fall from a horse, and a crush of my foot on the same side, as I was moving to this place, in 1842. I was compelled to stop before night, but on the third day we reached Dresden.

The particulars of that conference you have before learned. Some of us continued at Br. Camp's about ten days, and while we were there, some of the most respectable citizens (desirous to imitate the ancient Bereans) requested that Br. William L. Cutler should preach to them. He consented, and when the congregation came together, quite unexpectedly to me, some of my former acquaintances were among the number, and they requested to hear me also, as they never before had that privilege.

I felt wholly unprepared to address them; however I was always pleased to have an opportunity to bear testimony to the truth. Our president, Elder A. O. Smoot, opened the meeting with singing and prayer, after which Br. Cutler addressed the congregation upon the all-important subject of the Christian religion. The discourse was quite interesting, embracing various subjects, so that at the conclusion, I could scarcely see where I might crowd in any thing that would benefit, or interest that people. However, relying upon the promises of God, I arose, and like the *Archer*, let off at a venture, and immediately caught the animating spirit, that characterized the foregoing discourse.

I commenced with 2d Samuel 18th chapter, showing that men were often permitted to run and bear tidings, when in reality they were not chosen; nor can they ever publish the truth when they undertake it. On account of their wonderful aspiring principle and disposition, and diabolical impertinency, they [illegible]

to go. They are often called good men, as in the present case, but like Ahimaaz, they have heard a great tumult, but, "knew not any thing about the matter." "Some cry one thing, and some another;" although, they are all under the influence of the same spirit, and acknowledge each is "orthodox." only disagreeing in little "nonessentials;" yet they always find one essential to arouse the minds, and excite the fears of the people, by false representations; and finally some old mother has died wonderfully happy, shouting Hallelujah! Glory!! and very soon some body else begins to feel the benign influence of the noisy spirit, they are straightway called into the crazy-pen, where astonishing feats are performed, and amidst the most abominable confusion and obscenity, many get religion, and are now completely qualified to receive an inheritance in the ——— Kingdom, away beyond the bounds of time and space; where they shall ever dwell in the presence, and enjoy eternally the smiles of a God who sits on the "tip top of a topless throne," a being "without body or parts, or passions." Very different from the God, who hid Moses in the cleft of the rock with his hand, or Jesus either, for the Angels said "This same Jesus shall return in like manner," &c. When Peter had preached to the people on the day of Pentecost, until they were "pricked in their hearts," they knew that God worked by means, and there was something for them to do, and when the inquiry was made, Peter was able to give the necessary instruction, without hesitation, and without his "opinion." He had been instructed himself by the God of Heaven. He had not any desire to make an image in the form of a calf, and call it an anxious seat, a mourning bench, nor had he been to college, and learned to make spiritualising machines, and convert the truth of God into a lie. A poor illiterate fisherman had no more sense than to speak what the Lord put into his mouth. "Repent and be baptized" &c. This was the order of God. The promise was to them, and their children, and as many as the Lord our God shall call. If the same order is not yet to be observed, it follows most certainly, that God has ceased to call men. Paul taught the same doctrine, and practised the same ordinances as Peter did, and called it the gospel of Jesus Christ: "The power of God unto salvation, to every one that believed." (See Rom. 6th chapter, Heb. 6th chapter, and Acts 19th chapter.) He also pronounced a curse on any one, even an angel from heaven, who should preach any other gospel. (Eph. 1st chapter.) There was "one Lord, one faith, and one baptism." Consequently the apostles and elders all taught the same thing; being organized, set in order, and being authorised to administer to the Saints. (James 5th chapter.)

This is the law and testimony exhibited clearly, and "If they abide not therein, it is because there is no light in them." The Jews continued in all things written in the law of Moses, because it was the commandment of God; nor do they believe that Messiah has yet come. Often the inquiry is made by the present generation, can so many people be wrong? So many good preachers, and so happy at camp-meetings. I ask could all the *Antediluvians*, only Noah and his posterity, be wrong? Could all the inhabitants of that great city, Sodom, be wrong, only Lot and his two daughters? Could all Israel, and the world be wrong, only a few despised Nazarines, in the days of Jesus Christ's probation? Yes, it was so. Those who alone claimed to be the people of God, who actually held the oracles of God in their own hands, desired a murderer in his stead. The Rabbis influenced the people, just as they do now, and said "Let his blood be upon us, and our children!" Mark the calamities that fell on that people, and then only see with what unconcern the professing world cry out against the prophet and Saints of God: like those who slew Stephen, they gnash their teeth with rage! Take care! Remember those who spake against Moses.

(1st Kings 22d chapter.) A lying spirit was permitted to go from the presence of God, to seduce four hundred of Ahab's prophets, that Ahab might go out and fall in battle. While one prophet determined to speak only what the Lord put in his mouth, he declared the evil that would befal Ahab, for which he was severely afflicted.

The religion of this generation is just like that of Ahab: (2d Kings 17th chapter,) their priesthood being originated with the Old Lady. (Rev. 17th chapter.) "By their works you shall know them." Wonderful attainments, gay attire, sumptuous fare, golden cups, and praise of men! The greatest characteristic of piety—"Shed the blood of Saints and Prophets." Recollect David slew Uriah, although he did not wield the weapon of death with his own hand. The cruel principles practised by Apostate Rome, drove the church of Jesus Christ into the wilderness. Job said, "In the wilderness there is no way." An evidence of that fact is exhibited in the history of the wonderings of the children of Israel, on their journey from Egypt, to the land of Canaan. Instead of passing over in three days, they were forty years journeying, during which time they

did not offer burnt offerings and sacrifice, as they had done before, and did do afterwards. Even Moses, who spake with Jehovah face to face, was not permitted to enter into the promised land—an account of a small circumstance, such as collegians would call a "nonessential."

Thus it is evident that those men who construe the word of the Lord into "nonessentials," deprive themselves of an inheritance in the kingdom of God. While those who dare administer the ordinances appointed by Heaven's King, without authority from him, will doubtless share the fate of Saul. (1st Samuel 13th chapter.)

We are informed by the renowned historian, Whelpley, as also in the Revolutions of Europe, that the church of Jesus Christ was overrun, and driven into the wilderness, A. D. 570, and John the Revelator informs us it must remain there 1260 years, which makes exactly the time, the year 1830, that the Church of Jesus Christ of Latter-day Saints was organized, with the gifts and blessings.

This is a fact beyond contradiction. "In the mouth of two or three witnesses, every word shall be established." Now truly the prophet's declaration is verified in this fact, that she has come out "As fair as the sun, as clear as the moon, and terrible as an army with banners!" For, at this wonderful crisis, "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." (Amos 3–7.) Truly the Lord has chosen a servant, and revealed his secret to the prophet, but as it was in days of yore, so it is now. "All seems an idle tale." As with the old prophets, John the Baptist, Jesus of Nazareth, and his Apostles, so it is now. The children of Israel had blessings annexed to acts of obedience, while at the same time, penalties were affixed to transgression. In the law given by Moses, it was death for any person to despise (violate) it.

Now if the violation of that law was death, which law was only a type or shadow, how can we escape, who trample on the commandment of Jesus, sealed with his own blood? Jesus gave a pattern, by which his people must be made perfect. It is actually necessary to have a pattern in all things; but of what value is a pattern, unless it is observed? Moses was instructed to make the Ark of the Covenant, just like the pattern shewed him in the Mount.—However, since there are "Lords many, and Gods many," and men have made so many laws for Heaven's King, and revealed so many acts of Jesus and the Apostles, that the chain is broken, and all has become useless.

For amidst all this confusion, even as at the "Tower of Babel," we have shown you that in fulfilment of Peter's prophecy on the day of Pentecost, that the Lord would pour out of his spirit in the last days, not only on his servants and handmaidens, but also upon all flesh.—Paul said there was one flesh of beast, one of fowls, and one of fish; consequently, the spirit of God will be poured out on all flesh. Then will enmity cease. The cow and the bear will lie down together, the leopard and kid, &c. Peace and harmony will prevail, and the little children shall lead them. Glorious event!

In the prophecy of Daniel, (8th chap. 14th verse,) we are informed that in answer to Daniel's supplications and inquiries, an angel informed him, that 2300 days or years (Ezek. 6th chap. 5th and 6th verses,) from that time the Sanctuary of the Lord should be cleansed.—Still in the course of Daniel's inquiry, (9th chap. 24th verse,) it is made known to him that 70 weeks were determined upon his people &c., at the end of which time the most holy was to be anointed. A day for a year, according to prophetic count, will make (7 times 70 is) 490 years until Christ the Lord should be anointed; which was done according to Luke, when Jesus was 30 years of age. Then from the Christian era 1840 for instance, we will subtract the 30 years and we will have 1810 left. To this sum we will add the 490 years, which will make precisely 2300, making 1840 the year that this same church, that was organized in 1830, should receive her chartered priviliges, ordain her own laws, and be free! (See Book of Covenants, Second Edition, page 400.)

This is a fact too clear to need comment.—Here is evidence conclusive, which no man on earth can get round, and still admit for a moment that the Bible, the good old family Bible is true. "The words that I speak (says Jesus) shall judge you at the last day." "There is no other name given under heaven whereby men must be saved." Therefore "God will judge the world in righteousness, by that man Christ Jesus, whom he hath appointed heir of all things," and e'er long all the honest in heart, to earth's remotest bounds, will acknowledge that the dominion of the son of God is an everlasting dominion, and his government the same over all people: while in the dispensation of the fulness of times, God is gathering all things into one, both in heaven and in earth. If we will arrive at perfection, we must follow him who was rich, and for our sakes became poor, that we might become rich. When we become willing to be made perfect through sufferrng, then shall we be comforted, then will his spirit bear witness with our spirit, and we shall know of a truth, that Joseph

Smith is that personage, through whom the God of heaven has revealed his will to man in this last dispensation

"There is no man who has power over the spirit, to retain the spirit," therefore in the sequel, I gave them an Indian anecdote.

June 9th, 10th, and 11th, we held a conference in Dyer county. Among others I preached on Sunday to a large attentive congregation. There were mob spirits present, but the Lord gave me perfect liberty, and I thereby obtained complete audience, for near two hours: As servants of God and brethren together, we truly rejoiced, and each could with one of old exclaim, "I know that my Redeemer lives."—We bore testimony to the truth with great assurance, while Satan's host trembled. I selected the 23d chapter of Luke as a foundation for some remarks. We had hitherto been prevented from circulating General Smith's views. A lawyer by the name of Fitzgerald, in Paris, Tenn., declared that if we did circulate them, that we would thereby violate a statute of the State, and he would volunteer his services to prosecute us. We did not believe by circulating the views, that we would in that act violate any law whatever, but we knew that it would be so construed, and as our instructions from the Prophet, and other authorities of the church had ever been, never to violate the laws of any land where we were, but to be subject to them in all cases; (also Book of Covenants page 196.) We therefore desisted: thus sacrificing our liberty as American citizens: But to my great satisfaction the opportunity now offered, for me to lay before the people, the real character and principles of Joseph Smith the Prophet. This I most cordially embraced, while indeed I considered it the greatest honor that could have been conferred upon me, to speak in justice and truth, arraying myself against King Diabolus, to defend the slandered character of the most honorable, the greatest man on earth. Him whom the Lord delights to honor! At the same moment realizing the blessing I had received from his mouth a few hours before I left home. I bore my testimony to facts that I knew; then noticed the situation with the apparent humility of our *Pilgrim fathers* in 1620, when they framed the first American constitution, they who had fled from religious intolerance, choosing to dwell among the rude untutored savages, rather than enjoy all the prisons and bloodshed of old Mother Rome in Europe. Having arrived at Plymouth weighed down under oppression, they assembled in a body politic, where all of them enjoyed a compact for humanity's sake. But alas! in 1692, puffed up with bigotry, and led by superstition, they soon clothed the infant Protestant colony in blood: and all done by Orthodox Christians i. e. Having laid this subject before them in a plain and simple manner, showing the effect of violating a sacred compact.

I then called their attention to the murders and robberies committed on our people, in this once happy land, merely on account of their religion. I warned them against tolerating such cruel deeds; and laid in short, General Smith's claims before them. The Lord blessed us abundantly at this meeting. We baptized six, and ordained one elder. From this conference I came home on business, but have learned, that several have since been added to the same branch by baptism. Yours,

A. YOUNG.

November, 1844.

NEW AND INTERESTING DISCOVERY IN SOUTH AMERICA.

The National Intelligencer contains a long letter from Mr. Prickett, at Lima, commenting upon the discoveries of extraordinary ruins, said to have been found by Judge Neito in the province of Chichapoyas, while on an exploring expedition. In making a survey of the country, he found, at Cenlap, a building of the most extraordinary character, which he describes a wall of hewn stone 560 feet in width, 3,600 feet in length, and 150 feet high!

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which, it has to the before mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and 500, in breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall are a great many habitations or rooms of the same hewn stone, 18 feet long, and fifteen wide and in these rooms, as well as between the dividing walls of the great wall, are found neatly constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colors. If this description is authentic—and we have no reason to doubt it—this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description it must have been a vast tomb, but whether erected by the Incasic before the Spanish discovery, or by remote generations, cannot be decided, yet the Judge says that the ingenious and mighty [illegible]

ments of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone; the elegant articles of gold and silver, and the curiously wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."

DISINTERMENT OF NINEVEH.

Our exchanges contain notices of letters received in Paris from Constantinople, dated July. The letters contain interesting information relative to M. Botta's recent discoveries at Khorsahad, near Nineveh; Eugene Flandin, an artist, has been sent out by the French government for the purpose of making drawings of the excavations which are actively going on. Botta has discovered two doors uniformly adorned with bas relief; on one side is represented a colossal bull, with a human head, and on the other a human figure with an eagle's head and wings. These doors are fifteen feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, that on the South side, is covered with a series of bas reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall, with bastions. Botta is actively exploring these ruins; he has fifty laborers at work, and it is hoped that in the space of ten months he will entirely open the whole. He has ascertained that there is, on the direct road from Nineveh to Khorsohad, a chain of hills covered with brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsohad was a fortress situated at one end of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonah, has hitherto been supposed to include the whole extent of the city of Nineveh. But M. Botta considers it more probable that this space was only the great court of the place, whilst the city extended as far as the hill of Khorsohad, a distance of five caravan stages. This conjecture accords with the possibility of the prophet Jonah having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.—*Bulletin.*

Nauvoo, Nov. 23, 1844.

Resolved, by the High Council that Amos B. Tomlinson, Ebenezer Robinson and wife, be cut off from the church of Jesus Christ of Latter-day Saints, for apostacy; and notice of the same published in the Times and Seasons.

C. C. PENDLETON, Clerk.

Nauvoo, Nov. 3, 1844.

The hand of christian fellowship was this day withdrawn from Dr. Josiah Ells, until he shall reform in principles of faith; and notice thereof to be given in the Times and Seasons. Done by action of the High Council.

C. C. PENDLETON, Clerk.

APOSTROPHE TO GOLD.

God of the craven heart! Idol of millions, how splendid are thy temples, how zealous are thy worshippers! They gather around thy smile in the morning, they leave not thy devotions at midnight! Thou smilest upon them and they grow mad in the midst of their palaces. They make themselves monarchs in fancy and conquerors in dreams. Who can withstand thee? Thou leadest the feet of beauty, thou directest the arm of the brave! thy pathway is the pathway of triumphs, thy presence the solace of power! Thou silenced the voice of eloquence when the Macedonian held thee up glittering before the eye of the orator; and the mistress of the world rose before thee in the balance! Disposer of empires! thou spreadest over the world. Thy spell nerved the assassin, and urged on the betrayer. Thy yellow visage incited the spoiler when he sought thee on the crimson field, and made himself red in the carnage. In all ages thou hast triumphed. Whether in the thirty pieces rewarding a Judas, or the sparkling crown on the brow of a tyrant; always alike invincible. The man of business bows obsequiously to thee. The man of fashion falls before thee, and the miser clutches thy garment as though it were the curtains of heaven! Thou hast a retinue of coaches, and an army of slaves! Thou hast a goal of a splendid misery, where the guilt makes her alliance with death! The virgin at the sanctuary fears not thy footsteps, and the shorn priest flies not the power of thy magic.—*Ossian.*

A miser who heaps treasure which he never means to spend, is as idly employed as one who lays his purse before a looking glass, and sits all day contemplating the useless duplicate of his wealth.